Regd. No. L.-2942

ان الدين عند الله الاسلام

Digitized by Khilafat Library Rabwah

The Review of Religions

Edited by A. Q. Niaz, B.A.

Vol. XXXVIII, No. 11

November, 1939

CONTENTS

- **Ahmad's Marriage** —A. R. Dard, M.A.
- **The Islamic Conception of Conversion** —Prof. Syed Abdul Qadir, M.A.
- **The Philosophy of "I Don't Know"** —Muhammad Tufail Niaz, M.A.
- **The Doctrine of Metempsychosis** —Maulavi Abdul Karim Nayyar
- **The Japanese Government and Religion**
- **Reviews**

QADIAN
Punjab : India

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

The
Digitized by Khilafat Library Rabwah

Review of Religions

Vol. XXXVIII NOVEMBER 1939 No. 11

نحمدہٗ ونصلی علی رسولہ الکریم

AHMAD'S MARRIAGE

The name of Mir Nasir Nawab has been mentioned before. He belonged to a distinguished Sayad family of Delhi. His elder brother was married to the daughter of Nawab Amin-ud-Din Khan, the father of Nawab Ala-ud-Din Khan of Loharu.

After his visit to Qadian, Mir Sahib was anxious to find a suitable spouse for his daughter. Ahmad offered himself as a candidate. The wife of Mir Sahib naturally considered the disparity of age a hindrance to the match. She had already rejected several offers for the hand of her daughter. Mir Sahib put before her the name of another applicant, but she did not like him and remarked that Ahmad was a thousand times better than him. Mir Sahib was already inclined towards Ahmad, so he immediately asked his wife whether she would now agree to Ahmad. The question was urgent, Mir Sahib pressed, and would not be delayed because their daughter was already 18. So his wife gave her consent. Mir Sahib at once intimated this decision to Ahmad, who reached Delhi a week later with a few of his Hindu and Muslim friends, including Sh. Hamid Ali and Malawa Mal.

The relatives of Mir Sahib did not, however, like this match. Ahmad was too old ; and, moreover, there

Digitized by Khilafat Library Rabwah
was amongst the people of Delhi a strong dislike towards the Punjabis on account of the differences in language and custom. Mir Sahib was, however, a very strong-willed man. He did not care much for these objections; and the marriage ceremony was performed after, of course, the consent of the bride had been duly obtained. The Mehr (Muslim equivalent of a marriage settlement) fixed was Rs. 1,100, which was the sum suggested by Mir Sahib. The name of Ahmad's wife, who is still alive, is Nusrat Jahan Begum. The marriage took place on Monday, 27th Muharram 1302 (Nov. 1884); and the ceremony was performed by Maulvi Nazeer Husain, to whom Ahmad gave Rs. 5 and a prayer mat. Ahmad was about 50 years of age at that time, and the disparity of age reminds one of his spiritual Master's marriage with Aysha.

Ahmad did not have much money for his marriage, so he had to borrow from his friends. Munshi Abdul Haq, an Accountant in Lahore, lent him Rs. 500 (Ahmad later offered to repay this sum but Munshi Abdul Haq requested him to accept it as a contribution towards the publication of his book *Siraj Moneer*) and Hakeem Mohammad Shareef of Kalanaur contributed Rs. 200 or Rs. 300. Half of the Mehr fixed must have been paid in cash to the bride. According to the custom of the country, Ahmad should have taken with him a good many expensive clothes and ornaments, but he did not take much. All he had for various expenses at Delhi was Rs. 250 in cash. Therefore the relatives of Mir Sahib poured forth further taunts at the marriage; but he took no notice of them. The relatives of Ahmad were also not on very good terms with him and therefore no fuss appears to have been made at the marriage at Qadian. There was only one person who cared for Ahmad, and that was Charagh Bibi, the first mother-in-law of Ahmad. She liked Ahmad's wife, Nusrat Jahan Begum (May she live long). The rest of the family called her 'Dilliwali', more or less with some derision and contempt.

The young bride from Delhi must have felt herself

Digitized by Khilafat Library Rabwah

a complete stranger at Qadian. Separated from her parents, living in a small village situated in a corner of the country, she must have experienced strange feelings. The ancient and big city of Delhi had been seven times the seat of Imperial Government before its occupation by the British. The River Jumna, the old forts, palaces and mosques, the Mausoleum of the Emperor Humayun, the tomb of Ferozeshah, Qutub Minar, Nizam-ud-Din Aulya, covering an area of 45 miles drew visitors and sightseers from everywhere. Its native craftsmen were famous for their jewellery, ivory, carving, silver, brass and copper work, pottery, weaving and embroidery. But there was nothing of the kind at Qadian. She must have missed even the streets of Delhi where had walked in the olden days mighty kings and queens. She had now come to a place unknown to the world. There was the difference of language. The ways, manners and customs of the people must have appeared to her funny, strange and queer. The cold and negative, nay the positively bitter altitude of her new relatives must also have aggravated the feeling of change. Scarcely could she foresee the time when her new home was to become dearer to her than Delhi. She has now lived in Qadian for more than fifty years; and none of those queer men and women who looked askance at her can be seen anywhere. The cold and tense atmosphere with which she was greeted as a bride has completely disappeared. She is now the Mother of the Faithful and thus reigns supreme in the hearts not only of the inhabitants of Qadian but also of the thousands that flock to this sacred place every year. She is enthroned in their affection as a queen. And it is no exaggeration to say that the day is coming soon when kings and queens will seek blessings from her and her children. May she live long and long in health, comfort and happiness.

Ahmad, however, was not a man of this world. The attitude of his relatives did not worry him. He was perfectly happy. He saw in his marriage a wonderful fulfilment of the Word of God. Two or

Digitized by Khilafat Library Rabwah

three years previously God had spoken to him in these words :—

يا احمد اسكن انت و زوجك الجنة *i.e.*, "O Ahmad live thou and thy wife in paradise ! اشكرنعمتى رائت خديجتى "Be grateful for My favour, thou hast found my Khadeeja" الحمد لله الذى جعل لكم الصهر و النسب *i.e.*, "Praise be to Allah, who honoured you with your wife and pedigree."

When Ahmad was anxious as to the expenses of the marriage, God told him :

هر چه بائید نو عروسی را همه ساماں کنم
و آنچه در کار شما باشد عطائے آں کنم

"Whatever you will require for your marriage I shall arrange, and I will give you whatever you want."

Concerning the fulfilment of these words Ahmad wrote a long time afterwards : "No father looks after his son as God did in my case. No mother in this world keeps awake in order to take care of her child as God took care of me."

Not only did God provide Ahmad with money and make all arrangements for his marriage, but He also strengthened his vital powers for this purpose. His friends were afraid in this respect. Hakeem Mohammad Shareef spoke to Maulvi Mohammad Husain of Batala of Ahmad having nervous debility on account of diabetes and other ailments ; and the Maulvi wrote a sympathetic letter to Ahmad showing his concern. But, strange as it may seem, it is a fact that God can bestow all kinds of powers upon His faithful devotees, and in proof of this, Ahmad, having been promised Divine assistance in all his marriage obligations, was, despite his weak debilitated state and relative old age, so blessed by God with renewed vitality that he left behind him three sons and two daughters, who

Digitized by Khilafat Library Rabwah

are all alive to-day. May God bless them and keep them for ever and ever.

Christianity and some other religions seem to encourage celibacy. Christ says, in Math. 19: 12, "and there be eunuchs, which have made themselves eunuchs for the Kingdom of Heavens' sake. He that is able to receive it, let him receive it." St. Paul is said to have taught "that a struggling missionary body will find more freedom in its work in the absence of wives and children". (G.G. Coulton, M.A. of Trinity College, Cambridge.) The apostles insisted "that their converts should either not contract wedlock or should dissolve the tie if already formed." The Spanish Synod of Elvira (A.D. 305) definitely forbade marriage to the higher clergy. Sacerdotal celibacy has been, more or less, an article of Christian faith. Sir Thomas More was driven to declare, in answer to Tyndale, that the marriage of priests, being essentially null and void, "defileth the priest more than double or treble whoredom." For eight years it was felony in England to defend sacerdotal marriage as permissible by the law of God (Statute of the six articles; 31 Hen. VIII. C. 14). No wonder Christians find fault with the marriages of the Holy Founder of Islam!

It is true that the ideal of life is not what Aristotle describes as 'the living as one likes'; but it is equally wrong to suppose that the Supreme ideal can only be reached through a life of complete and continued asceticism. The true saint is not one who entirely shuts himself off from all practical responsibilities and denies himself every opportunity of contact and service. Islam means complete resignation to the will of God. It is a natural and practical religion. It consists in service to God and service to man. There is no conflict between the two conceptions; as a matter of fact one is incomplete without the other. Islam, therefore, teaches us to live in this world, and at the same time it urges us not to be of this world. It regards the various faculties and instincts, with which man is

Digitized by Khilafat Library Rabwah

equipped, as gifts of God. A proper and righteous enjoyment of these gifts is the best form of man's gratefulness to God. Hence the married state is not in any way incompatible with perfection. Marriage is a sacred and noble institution in Islam. It is no more harmful than eating and drinking. It does not interfere in spiritual growth; and in its true form it is rather helpful and essential to human progress. The essence of Islam is to live a full life. It is the effort to give effect to the soul's craving for a union with the Deity here and hereafter. Ahmad's life is an illustration of this.

The Chilla at Hoshiarpur

Ahmad had intended, in 1884, to go to Sojanpur, a small village in the district of Gurdaspur, with a view to spending 40 days in a quiet place in meditation and contemplation and then to go round India to see the world. But on the basis of a revelation received from on High, he decided to go to Hoshiarpur.

In the beginning of 1886, Ahmad wrote to Sh. Mehr Ali, a leading Musalman of Hoshiarpur, that he wanted to stay for two months at Hoshiarpur; and he asked him if he could find for him a two-storied house on the outskirts of the town. Sh. Mehr Ali had a house of his own which answered the purpose of Ahmad. It was known as his 'stable.' He offered it to Ahmad and made the necessary arrangements for his stay there.

Ahmad left Qadian for Hoshiarpur in a 'Behli' (a bullock-driven carriage). He was accompanied by M. Abdulla Sanauri, Sh. Hamid Ali, and Fateh Khan of Rasoolpur, a village near Tanda in Hoshiarpur district. While on the way they were crossing the River Beas in an old-fashioned boat, Ahmad is reported to have remarked that the company of a holy man was like journeying accros a river: there was the hope of landing safely on the other side, but there was also the danger of being drowned. It proved a prophetic remark for one of his three companions on this occasion,

Digitized by Khilafat Library Rabwah
namely Fateh Khan, deserted him afterwards and was thus spiritually drowned. The party stopped the night at Rasoolpur and reached Hoshiarpur the next day, probably in the second week of January, 1886.

Ahmad occupied the upper storey of the 'stable' and, in order to avoid the possibility of friction and unpleasantness, he entrusted different duties to his three companions. M. Abdulla Sanauri was to prepare food for the party and serve it. Sh. Hamid Ali had to do the house work and also attend to visitors. Fateh Khan was required to do the shopping. It was then announced by means of handwritten leaflets that Ahmad would not see anybody for 40 days. No one was to visit him or invite him out during this period. He announced, however, that at the end of this time, he would remain there for another 20 days and that he would then be glad to receive visitors. Strict order was given by Ahmad to keep the front door always bolted and that none of his companions even should disturb him. No one was allowed to go upstairs or to talk to him more than was necessary in answer to questions. He wanted his meals left upstairs, no one was to wait upon him, and the dishes and things were to be cleared when he had finished. He offered his prayers alone in his room upstairs. His instructions were carefully carried out and he was left undisturbed with God. He came down on Fridays and the party used to go to a solitary mosque situated in a park outside the town where Ahmad led the Juma prayers.

To the westerner, whose spiritual understanding has become darkened by materialism, this sustained quietism may seem both unnatural and unnecessary; but it is the source of the saint's strength. From it he derives guidance; and his victory over the powers of darkness is in proportion to the intimacy of his communion with God.

No one knows what Ahmad did upstairs. M. Abdulla Sanauri used to take his food to him; and he says that once or twice Ahmad told him himself a

Digitized by Khilafat Library Rabwah

little of the religious experience he was going through. Ahmad was enjoying Communion with the Almighty, Who would talk to him for a long long time. Ahmad held long discourse with His Heavenly Father and had wonderful experiences of His Love and Affection, which were of a nature too deep and intimate to be disclosed to the outside world. Once he told M. Abdulla Sinauri that God had revealed to him the following words بورك من فيها و من حولها i.e., "Blessed is the one in it and blessed are those who are around it." He explained its meaning by saying that the first part referred to his own self and the second to his companions present there at that moment. Fateh Khan was most probably absent at the time on some errand.

In view of the subsequent events of Ahmad's life, this Chilla appears to have been a preparatory prelude to his official inauguration as God's ambassador to the world. His credentials were prepared and he was given, as it were, an audience of the Supreme Sovereign.

Murlidhar's Controversy

At the end of these 40 days' Communion with God, the first thing that Ahmad appears to have done was to issue his memorable leaflet, dated the 20th of February, 1886. Then he saw a great number of people there and accepted many invitations of friends and acquaintances. In those days a religious controversy also took place there between him and Murlidhar, an account of which is to be found in his book entitled *Surma Chashm Arya.*

Murlidhar was a leading Arya Samajist of Hoshiarpur. He was a teacher of drawing in a local school. He came one day to Ahmad in March 1886 and wanted to ask him a few questions about Islam. Seeing that the Arya was not a seeker after truth but wanted to hold a controversy, Ahmad accepted the challenge.

Digitized by Khilafat Library Rabwah

Murlidhar began, on the evening of the 11th of March 1886 at the house of Ahmad, with an attack on the miracle known as *Shaqqul Qamar* (the rending of the moon). The debate was to be carried on in writing, by an exchange of two papers from each side. The papers were to be written there and read out in the public meeting. But Murlidhar did not wait to hear the final reply from Ahmad. He left the meeting on the lame excuse that it was too late.

One of the audience, Shatro Ghan, repeatedly asked Murlidhar to wait, but he would not listen. The following are the names of a few of those who were present there that evening:—Shatro Ghan, eldest son of Raja Rudder Sen—ruler of Suket, Shatranji, younger son of the Raja of Suket, Jan mi ji, another son of the Raja, Baboo Mulraj, Copyist, L. Ram Lachhman Headmaster, Ludhiana, and Baboo Har Kishan Das Second Master of Hoshiarpur.

The second meeting took place at the house of Sh. Mehr Ali on the 14th of March 1886. It was Ahmad's turn to start, but Murlidhar would not let him do so. He insisted that Ahmad should first of all verify his statement made on the previous day to the effect that Dayanand had written in the Satyarath Parkash that the souls of human beings fall as dew on vegetables and are born into this world after being swallowed by women. He emphasised that Dayanand had made no such statement. He was told that it was not right to drag the previous proceedings into the second meeting, and that, if he must have the reference, he could have it later on. But he was most unreasonable. The audience protested against his attitude, but he stuck to his point. To stop him from wasting time, Ahmad gave him a pledge in writing that the required reference would be inserted in the report of the proceedings which was to be published. This was done to the eternal shame of Murlidhar. The reference is: Page 263, Sam. 8, Edition 1875.

Digitized by Khilafat Library Rabwah

Ahmad wrote the first paper in which he pointed out that, according to the teachings of the Arya Samaj, God could nor create anything ; and in so far as man could not attain to everlasting salvation, God was void of love. This paper was read out in one hour. Murlidhar spent more than an hour not in explaining and vindicating the position of the Samaj but in pointing out that Ahmad had raised two questions instead of one. Ahmad removed his misunderstanding, and then he took three hours in writing his answer, which was yet not complete. It had to be read out incomplete because he said the remaining portion would later be replied to at his convenience. He was pressed to complete his answer there in the meeting, to which hundreds of people had gathered. But he neither completed his answer nor handed over the written portion to Ahmad for reply ; and instead of finishing the debate, as previously arranged, he left the meeting, as before, under an excuse that he had to attend another meeting of the Samaj. The following are the names of a few of those who were present in that meeting : Sh. Mehr Ali, M. Ilahi Bakhsh, Vakil, Dr. Mustafa Ali, Baboo Ahmad Husain, Deputy Inspector of Police, Mian Abdul Hakim, Mian Shahabuddin Dafadar, L. Narain Das, Vakil, Pt. Jagan Nath, Vakil, L. Ram Lachhman, Headmaster, Ludhiana, B. Harkishen Das, L. Ganesh Das, Vakil, L. Sita Ram, Shatro Ghan, Shatranji, M. Ghulab Singh, M. Ghulam Rasul, teacher, and M. Fateh Din teacher.

Ahmad was prepared to stay for two more days if Murlidhar would like to complete the debate but he never agreed; therefore, Ahmad returned to Qadian most probably on the 17th of March 1886.

It may be noted here that the sole aim of Ahmad's controversy was to spread the truth and to refute error. It was entirely free from exaggeration, bitterness, and any show of spiritual pride. Ahmad desired not to display his learning but to reveal the will of God. He loved not controversy for its own sake, but when-

Digitized by Khilafat Library Rabwah

ever he feared the truth to be in danger, he gladly undertook it as a holy duty. The modern man on the contrary, refuses to take theology seriously. It seems as though the many religious wars of the past have made him so fearful of conflict that he has swung to the other extreme and has developed a lamentable spirit of indifference towards the vital matters of faith.

A. R. DARD, M.A.

Digitized by Khilafat Library Rabwah

THE ISLAMIC CONCEPTION OF CONVERSION

Conversion when taken in relation to religion means either a change in religious creed or the turning of sinners to God. But, as we all know, conversion does not always proceed from higher spiritual motives; and in modern times examples will not be wanting of cases where political advantage or better social prospects have been the motive for such change. Conversion of this kind, *i.e.*, conversion due to mixed or sordid motives is beside the point for the purpose of this brief study.

My aim here is to present the Quranic idea of "Conversion" and all that is connected with it from the Islamic point of view. But before I do so, a brief analysis of religious life in Islam will help us to a great extent to understand the question of conversion from the true Islamic standard.

Religious life in Islam consists in moulding both the inner and outer part of the self in man according to the laws of Islam as inculcated in the holy Quran and as practiced by the holy Prophet as an Exempler. From this it will appear that Islam takes into account both the physical and spiritual sides of our life, raising thereby the standard of religious life to a higher level wherein the body and the mind alike share the glories of supreme spiritual happiness.

الذين امنو و عملو الصلحت اولئك لهم جنات عدن

"Those who believe and also act righteously, they alone attain to heavenly bliss." Right kind of faith and righteous deeds, combined, bring the spiritual plant to fruition. This point must be carefully borne in mind for without it a proper grasp of the spiritual import of Islamic conversion is difficult.

Digitized by Khilafat Library Rabwah

From the above it follows like a corollary that though the acceptance of, or belief in, the formulae of Islam,

لا اله الا الله محمد رسول الله

(" There is no one worthy of worship but Allah and Muhammad is His messenger ") admits a person into the Islamic brotherhood, the mere utterance of this farmula does not necessarily mean the beginning of a new spiritual life, until the person concerned so fashions his life thereafter that complete change is brought about by him in his inward and outward life.

In a chapter of the holy Quran reference is made to some Arab Baduins who had outwardly accepted the formula but had not fashioned their lives according to the behests of Islam. They are expressly told that faith had not entered their hearts. (XLIX: 14)

ولما يدخل الايمان فى قلوبكم

This verse clearly shows that a believer, according to Islam, is one on whom there has dawned a new world of higher spiritual life, one who becomes perfectly foreign to his old ways. This will also show that a true Muslim's life is a life of a 'Convert'; a life that totally cuts him off from the ways of sin and disobedience to God. He is no more an agent of sin, he is completely changed, and so changed that there is no more a place for sin or disobedience in his programme of life. A reference to this kind of conversion, or change to a higher spiritual life, is made in the Suratul Furqan. " And the servants of the Beneficent God are they who walk on the earth in humbleness and when the ignorant address them, they say, 'Peace.' And they who pass the night prostrating themselves before their Lord and standing in prayer. And they who say: O our Lord! turn away from us the chastisement of Hell, surely the chastisement thereof is a lasting evil: surely it is an evil abode and an (evil) place to stay. And they who are neither extravagant nor parsimonious when they spend and (keep) between these the just mean. And they who do not call upon another God with

Digitized by Khilafat Library Rabwah

Allah and do not slay the Soul, which Allah has forbidden, except in the requirements of justice, and who do not commit fornication ; and he who does this shall find a requital of sin ; the chastisement shall be doubled to him on the day of Resurrection, and he shall abide therein in abasement : except him who repents and believes and does appropriate deeds ; so these are they of whom Allah changes the evil deeds to good ones ; and Allah is Forgiving, Merciful."

As I have indicated just now, conversion in Islam does not mean lip-confession but a firm spiritual resolve to be at one with God and truth and to be at peace with Him. Describing the spiritual state of the true believer the Holy Quran says : " O soul that art at rest ! return to your Lord well-pleased with Him, so enter among My servants and enter in My garden."

The supreme spiritual bliss described in the above verses is the most truthful description of a true convert's life. His soul is at peace with God. He is free from the bondage of sin. He has no desire of his own. He is truly liberated and the region in which he goes is the region of Truth in its purest sense. In a tradition in *Al Bokhari* a description is given of a person who had attained to this spiritual ascension in the following language :

كنت بصره الذي يبصر به و سمعه الذى يسمع به و يده التى يبطش بها و رجله التى يمشى بها *i.e.*, a true convert becomes so much imbued with divine qualities that he sees with the Lord's eye, hears with His ears, holds with His hands and walks with His feet. In other words he lives, moves and has his being in God. That is why we see that, in one of the most remarkable passages in the Holy Quran, the hand of the Prophet is referred to as the Hand of Almighty God himself.

The idea is entirely unjustified that, since Islam enjoins upon its followers prayers, fasting, pilgrimage

Digitized by Khilafat Library Rabwah

and almsgiving as the cardinal points in religion, there is no room for the higher kind of purification of the Soul as is suggested in the word 'Conversion'; for, according to Islam, the rituals are not the be all and end all of a religion. They are only means to an end; though, according to the religion of the Prophet, they are the best means for attaining nearness to God. A prayer, devoid of sincerety, has no place in Islam. فويل للمصلين الذين هم عن صلوتهم ساهون "So, woe to the praying ones, who are unmindful of their prayer, who do good to be seen", this is the clear verdict of the Holy Quran. Again it says: إن الصلوة تنهى عن الفحشاء والمنكر "Verily the prayer keeps a person away from all manner of evils and disobedience to the laws of God" (XXIX : 45). Even the formal sacrifice of animals has no value in Islam if it gives to the devotee no lesson of submission to the Divine Will. The Holy Quran says:

> "Verily the flesh and the blood thereof reacheth not God. It is the piety and fear of God at the back that are acceptable to Him" (XXII : 37).

As fear and hope are the two great psychological factors in human actions and the two great motive powers, fear of the Lord, called تقوي in Islam, is the starting point from which the healthy spiritual development of the life of a true convert begins. It is also to be realised however that "Fear" alone, in Islam, does not lead to the higher stages of spiritual life. The "Fear" must never be divorced from Hope. These two mingled together supply, as if, the two wings with which spiritual flight is made possible. Regarding "Fear" we can, at present, refer to the following verse of the Holy Quran: "And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden—that is the abode" (LXXIX : 40-41). Regarding

Digitized by Khilafat Library Rabwah

"Hope" there can be found many verses in the Holy Quran to show how a true convert to Islam has always to hope for the better from his Lord. The Holy Quran says: "What is the matter with you that you hope not for greatness from Allah?" (LXXI:13). Again we have: "Say: call on those whom you assert besides Him: so they shall not control the removal of distress from you nor (its) transference. Those whom they call upon, themselves seek the means of access to their Lord—whoever of them is nearest and they hope for His Mercy and fear His chastisement."

It is obvious, therefore, that according to Islam "conversion" presupposes the realisation of one's own shortcomings and a burning desire, on the part of a true convert, to overcome them. Now, if that be so, can a true "Conversion" take place according to Islam without a conception of Divine Mercy? The simple answer is that it can not. According to the Holy Quran "God's Mercy pervades all things" (VII:156). Also His Mercy exceeds His wrath. سبقت رحمتی علی غضبی

To bring home the idea of the all-pervading Mercy of God to those who wish to bring about a change in their spiritual life according to Islam, the Holy Quran always commences each chapter with the verse بسم اللہ الرحمن الرحیم "In the name of God the Benificent, the Merciful".

At this stage we are, naturally, led to ask if 'Love' plays any part, in Islam, in shaping the spiritual growth and development of a soul which has given up its erring ways and is on the way to a higher, purer and nobler life; or in other words, a soul that has returned to God. Love of God, and not love of the base and sordid things of the earth, is the true object of pursuit, according to the Muslim's viewpoint. The Holy Quran has distinctly said قل ان کنتم تحبون اللہ فاتبعونی یحببکم اللہ "Say: If you love God, then follow me, and He will

Digitized by Khilafat Library Rabwah

love you" (III : 30) The deeper realisation of spiritual truth and the determined will not to go back to the ways of sin, necessarily suggest that the true convert, has realised the gross nature of sin, has fear of God hopes for His Mercy and loves Him with all his heart.

A constant attempt of purification, and of freedom from the taint of disobedience to God implied by conversion, as understood in Islam, succeeds by the convert's Repentance of Sin. The Arabic term in Islamic theology, for repentance is 'Tauba'. It is interesting here to note that literally 'Tauba' means to 'return'. Hence a true Repentance must needs signify a final departure from Delilah's lap to Abraham's bosom. Islam encourages Repentance. One of the many divine attributes of Allah is توّاب *i.e.*, one who receives back the person who returns to Him. The following verse of the Holy Quran can be quoted here :

انما التوبة على الله الذين يعملون السوء بجهالة ثم يقولون من قريب

"Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns and Allah is Knowing and Wise."

Islamic traditions are full of sayings of the Prophet that prove how repentance is encourged in Islam. The following authentic ones may be referred to here :

التائب من الذنب كمن لا ذنب له

"Verily the person who repents becomes like one who never committed sin."

Since conversion, according to Islam, is not a mere psychic experience but a hard spiritual fact, it results in a life dedicated to truth, and purity. The Holy Quran does not content itself with merely an academic description but gives guidance as to how to achieve that high spiritual end. A few of the instructions found in the Holy Quran can be briefly enumerated here.

Digitized by Khilafat Library Rabwah

(1) Zikr (ذکر). This implies constant Remembrance of God with a view to seeking communion with Him. Zikr is not to be taken to be equivalent to the counting of heads, for this practice has no trace in the early days of Islam. Zikr is to be done not as a formula got by rote. It is to be taken as the food for the soul. The holy Quran says:

> "Those who have received conversion through Islam remember God in whatever posture they may be whatever standing sitting or lying down."

(2) Fikr (meditation). Conversion can be brought about by meditating over the wonderful works of God and trying to arrive at spiritual truths through such meditations. The holy Quran describing the many characteristics of a convert says:

> "They ponder over the creation of the heavens and the earth and they arrive at the conclusion that God had not created them aimlessly" (III: 190).

(3) "Ma'iyyat" The companionship of the righteous. Islam enjoins this as a great means to the realization of the good results of conversion, for, the temporary ecstacy of a sublime spiritual thought, however pleasant, can not give permanency to that happy frame of the mind, nor can it have any abiding influence on the character. Hence, Islam enjoins the "Ma'iyyat" or the companionship of the righteous on all those who receive conversion through it. The Quranic injunction in this respect is imperative. It says:

> "Be in the company of the righteous" (IX: 119).

(4) تلاوۃ *i.e.*, the study of the word of God along with meditation on the work of God. It is considered to be of immense help in bringing about a healthy change in the spiritual life of man. The Holy Quran says:

> "And We send down the revelations of the Quran to be read, such revelations which heal (the souls) and are a source of blessing to the believes" (XVII: 81).

Digitized by Khilafat Library Rabwah

(5) اتباع "Ittiba". This means to follow the noble model of all great religious teachers of the world (V:91); more especially the example of the Perfect Exemplar, the Arabian Prophet, peace be upon him. This is clearly expressed in the following Verse of the Holy Quran:

لكم فى رسول الله أسوة حسنة

"Verily for you there is the best model in the Prophet of God" (XXXIII: 21). As we all know, the life of the Arabian Prophet presents before us a comprehensive diversity of circumstances which is, indeed, marvellous in the religious history of the world. The young and the old, the rich and the poor, the father and the son, the rulers and the ruled, the husband and the wife, the seekers of peace and the defenders of their liberties, the teachers and the taught, all can benefit alike by following the example set by him. Thousands of men and women, during his lifetime, received conversion through him and reformed their lives after his noble example. The story of Umar, who succeeded him as the 2nd Caliph of Islam, is remarkable. He appeared with a drawn sword before the Prophet, bent on murder. But a glance from the Holy Prophet was enough to subdue the raging lion in him and to change the would-be assassin into a devoted follower. Throughout the history of Islam such examples abound. Study of the lives of Muslim Saints as collected by Faridud-din Attar in his well-known *Tadhkiratul Awliya*, is very interesting and instructive. In this work we come across the life of a Muslim saint of the 2nd century, who was originally a brigand leader. While he was once leading his nefarious gang, at the dead of night, to perpetrate his dark deeds, he heard a voice from a neighbouring house reciting the Holy Quran: "Is not the time yet come for the believers that their hearts should break asunder at the Remembrance of God?" (LVII: 16). At once a change came over him and the grace of God dawned upon him from that moment. He was no more a brigand leader but a Saint! Coming nearer home we can cite the example

Digitized by Khilafat Library Rabwah

of Moinuddin Chisti, the patron saint of Muslim India, whose shrine at Ajmere has been for centuries a place of pilgrimage for Hindus and Muslims and for the prince and the peasant alike. He came to India when the Muslim invaders had not yet established their rule in the country. He lived among strangers and in a hostile surrounding. But the true innocence of this wonderful man, who had made peace with God and his creatures, endeared him to all. He had so completely changed himself and received the grace of God through Islamic conversion that in one of his ecstatic movements he cried out in this heavenly song:

ذرہ ذرہ از وجودم طالب دیدار گشت
تا کہ من مست از تجلیہائے ربانی شدم
دمبدم روح القدس اندر معینی مے دمد
من نمے دانم مگر من عیسیٰ ثانی شدم

Every particle of my being is afire
With an unquenchable thirst for the sight of my Beloved;

When the Light shines upon me,
I revel in it and lose myself therein,
To relive transformed.
Till over and over again the Holy Ghost
Doth live and shine in me—
Until, I may not say it, but indeed I do become another Jesus.

SYED ABDUL QADIR, M.A.

Digitized by Khilafat Library Rabwah

THE PHILOSOPHY OF "I DON'T KNOW"

There may not be many among us who will profess familiarity with the life and works of Thomas Huxley, a great scientist and philosopher, who took England by surprise about the middle of the ninteenth century. But the number of those who tacitly or otherwise give adherence to the philosophy generally attributed to him, is very large. Huxley was first a scientist and then a philosopher and as such could not shake off the influence of science even when he was engaged in other than scientific pursuits. The philosophical truths he placed before the world were made accessible to him by his knowledge of science, and one must be a scientist to assess the value of these truths. There is no wonder if, in a scientific age like our own, his philosophy enjoys immense vogue.

However, it is strange that a man of Huxley's calibre has left behind a philosophy that can hardly be reconciled to his passionate love of truth. This is inexplicable unless we can bring ourselves in closer touch with his mind. He conducted his investigations relying exclusively upon the scientific method and had to make a halt when it failed him. As a philosopher he confined himself to the world of fact, learning about it whatever his accredited method could yield and never cared to go beyond that. Finding that his scientific method was not applicable to the higher problems of life, he disposed them off with the most facile explanation that they were insoluble. He was never prepared to yield belief to that which could not be known with the aid of scientific method and always took the unassailable position of a sceptic. Thus he gave prominence to the school of philosophy of which the central point of view is best described by the phrase "I do not know," the philosophy commonly known as agnosticism. A critic of Huxley impertinently

Digitized by Khilafat Library Rabwah
remarks, "it would undoubtedly have been better and happier for mankind if he had never been born."

But why be so hard upon Huxley. His only fault was that he gave general vogue to a special attitude of mind and for that we cannot take him to task. There have always been men in the world who were imbued with scepticism. At present there are many who are agnostics to the backbone and with the progress of science their number is rapidly increasing. Experiments in the physical sciences have proved the efficacy of certain methods of which the infallibility is asserted in total disregard of their limitations. Only those truths are given credence which are accessible to such methods; others are either ignored or treated disrespectfully simply because they are beyond their grasp. This alone accounts for the denial or disregard of spiritual truths which always defy the scientific method. Not rarely we have educated men denying or doubting the existence of God on the ground that they have not seen Him, and because the scientific method can not prove His existence. Obviously such attitude of mind is fostered by materialistic views and it is the most convenient excue for evading the deeper problems of life. An agnostic does not express positive disbelief in the truths not known to him; he only brushes them aside, saying that he knows nothing about them which, of course, is tantamount to disbelief. We may call it scepticism. Some philosophers have consecrated scepticism believing that an active scepticism is always conducive to the intellectual and spiritual welfare of the human race. This is true only if scepticism is taken as only a step in man's progress. But to say that it is the final step is equivalent to abandoning the problem in hand. If atheism is a harmful creed, agnosticism is not harmless. It is a great menace to spiritual truths and destroys faith in creeds and religious formulas.

Truths differ in nature and many are far removed from one another. There are divergent paths leading to them. The path leading to scientific truths will not

Digitized by Khilafat Library Rabwah
lead you to philosophical, historical and spiritual truths. Nor can a man, with all his capabilities, personally examine and decide all questions which life puts before him. If he is a scientist he will have to accept the truths furnished to him by the historian and the *vice versa*. In other words, faith in the truths we ourselves discover is not the only rational faith and we cannot reasonably deny support to the truths placed before us by others. Our ignorance cannot be a sufficient excuse for doubt or disbelief. Unseen truths, like the unheard melodies, are sweater and stimulate investigation.

For our knowledge of the physical world we either depend upon our own experience or take in what others say. We never hesitate to believe what a scientist says and if any doubt springs up in our mind regarding his conclusions, we combat it with the help of authority. This is the simplest and the safest method of getting at scientific truths. Now, besides the world of fact, which is supposed to be the real world, there is the world of spirit whose reality cannot be doubted because we have and can have experiences about that. If authority can be relied upon for information about the physical world, there appears to be no reason why we should not sit at the feet of those who are conversant with the spiritual world and satisfy our craving for knowledge. We cannot reject the guidance offered to us by the spiritual leaders without being unjust to the cause of truth. Our recognition of historical truths, so averse to experimentation, also justifies belief in spiritual truth. We may be so tied down to the world of fact as to make our flight to the world of spirit impossible, but that should not mean that such a world does not exist. Our inability to visit other lands and to place ourselves in remote ages does not necessitate disbelief in the facts about them provided to us by others. There exists no justification for giving belief to historical truths except that they have come down to us through persons whose reliability is indisputable. When we never for a moment doubt the testimony of historians, is it not unreasonable to doubt the word of spiritual leaders

Digitized by Khilafat Library Rabwah

especially when we are convinced that they never tell a lie? If testimony is a convincing force in the case of historical truths and every law court is empowered to decide cases on the strength of evidence alone, it is only fair to seek the help of testimony and evidence for our knowledge of the spiritual truths. These considerations lead one to conclusion that an attitude of doubt towards the spiritual truths is never justifiable; and they constitute efficient defence of the claims of traditions and creeds so much disputed in these days.

It is not difficult to expose the deficiency of an agnostic. For his knowledge of all facts he relies upon the intellect alone and rejects or doubts what appears baffling to it. In doing so he frees the intellect from all limitations which is never possible. If intellect is to be taken as a sole guide we shall have to follow it notwithstanding the apprehension that it may mislead us. But the guidance it offers may be challenged and rejected on the ground that many men who surrendered themselves to its dictates, caring little for the other faculties of mind, stumbled and stumbled badly. It is undue reliance upon intellect that deceives an agnostic. If it were possible for human intellect to grasp all truths, humanity would never have suffered from ignorance. Plato shows distrust in the intellect when he says in unambiguous words that truth is not accessible to reason alone. It is obvious that besides intellect there are other faculties of mind which are equally reliable, if not more.

Ordinarily by truth we mean what has actually happened or what is known to and accepted by everybody. Such a conception of truth is incomplete and often misleading. What is possible and is likely to happen is also a truth. A man who thousand of years back said that he had seen men flying in the air was not a liar. His imagination revealed to him what we can see to-day with our physical eyes.

Too much reliance upon the intellect will naturally

Digitized by Khilafat Library Rabwah

create doubt, because it cannot go beyond its limitations and is liable to err. This doubt may either serve as a stimulus for further enquiry or may leave one in utter despair. What we are expected to do is to wage a war against doubt till we are able to conquer it and for that we shall have to try every method.

MUHAMMAD TUFAIL NAZ, M.A.

Digitized by Khilafat Library Rabwah

THE DOCTRINE OF METEMPSYCHOSIS

Definition

By the doctrine of Metempsychosis or Transmigration of soul is meant the change from one body to another of the human soul for experiencing reward or punishment in accordance with the deeds (karma) practised by that soul in the previous phase of its existence.

Superstitious views

"The doctrine of transmigration of souls is usually associated with the ancient Egyptians who are said to have practised embalming to prevent or delay re-incarnation."

"The primitive idea, independent of moral teaching, is bound up with the conception of an objective and often with ideas as to plurality of souls in a single individual one of which is separable and able to go in and out through the mouth or nostrils. This soul must be small enough to leave by the mouth, and it appears as a manikin in Indian and in Celebes, as a snake, a weasel or a mouse in Germany, or as an insect in further India ..... So too, the soul appears as a bird in Europe; the dove is the commonest, and poles bearing pigeons were erected over Lombard graves, but the soul also appears in the form of ducks, ravens, owls or hawks and as a hawk again it appears in Egypt and in Assam. The Angamu Nega credits the soul with a number of subsequent existences in insect form, while the Chung holds that the souls of those who can sing become Cicadas, but the souls of others dung beetles. Thus the Bakougo of Borneo believes that their dead are re-incarnated in the bear cats which frequent their raised coffins; wood-bearing wasps and hornets take up their abode in the wooden

Digitized by Khilafat Library Rabwah

soul figures put up by some tribes of Assam, and we find Nagas and Lushais regarding wasps and hornets as souls. In Germany a dying man's heart passes into his brother whose courage is doubled."—*Encyclopædia Britannica*.

The Advanced Hindus

The Arya Samajists hold that the soul passes first into various bodies of animals then of human beings and finally reaches the Salvation House to be driven out again for repetition of the Cycles, as otherwise the stock of souls would run out, for God is only Co-existent with Matter and Soul and cannot create either.

Basis of the Doctrine

The chief reason advanced for this belief by its adherents is the existence of difference in position, status and grades, ect., in Society, which they hold could not be due to anything except past karma of Jeev, *i.e.*, actions of the soul in a previous life.

A Mere Guess

This doctrine is really no more than guess work by those who believe in life after death wherewith they try to explain the inequalities in this life and seek to furnish details of life after death.

Some Questions to the Arya Samajists

1. But (*a*) Is there any clear scriptural authority for this doctrine ?

(*b*) Do the Vedas anywhere clearly say that differences in human lives are due to actions in the previous birth and that the human soul chooses a body from the vegetable kingdom or animal kingdom ?

(*c*) Is there a Vedic mantra to support Pandit Daya Nand's view that some souls descend in dew

Digitized by Khilafat Library Rabwah

drops on vegetable leaves which are eaten by parents and thus assume human body?

2. (*d*) How are the changes in the heavenly bodies, phases of the moon, and the wonderful arrangement of the Solar System to be accounted for?

(*e*) What did man do to deserve the sun, the moon, winds, and water, etc., when he found them in attendance at the dawn of creation? Arn't they bounties of the Bountiful Lord?

3. According to the Arya Samajists, Ishwar is Satt (Self-Existent), Chitt (Self-Conscientious), Anand (Ever Happy). Jeev is Satt and Chitt and Parkirti is only Satt. Then why is this difference? Is it due to some previous births of the persons of Aryan Trinity?

Causes of the Changes

Physical.—(*a*) The Children of the dark continent especially in Equatorial Africa are black. The Flora and Fauna of region are very big. The people of the Temperate Zones are brown and white and the Creation in Frigid Zones very white.

(*b*) In some seasons especially in the rainy season we observe a very great number of insects, moths, ants, and frogs, whereas in other seasons their number is very small.

It is evident that such changes of colour, form, and size and number are due to physical influences (not to any previous karma).

Medical.—(*a*) Inordinate act on the part of a husband is often responsible for the blindness or crippling of the baby.

(*b*) Climatic changes, anxieties, grief, bodily suffering, special attention and other influences on the

Digitized by Khilafat Library Rabwah

part of the mother create changes in the features and the colour of the baby.

(*c*) Adoptions of certain precautions as advised, among others, by Pt. Daya Nand Ji, Founder of Arya Samaj, in *Sattayarth Parkash*, and use of certain medicines help parents to be blessed with male children. This proves that the reasons for changes are not to be sought in mere imaginary guess work as embodied in the doctrine of Metempsychosis but lie in physical and medical causes.

Exigencies of Management

We observe :—(*a*) On the stage a clown and a king appear respectively in rags and gorgeous garments—

The former abler and drawing more salary as an actor and the latter, less educated, only a figurehead and working at lower pay.

(*b*) We build a house and assign a portion to the bedroom and erect a latrine on another part of the house, both serving the purpose they are meant for, one piece of land being decidedly equal to the other in value and use.

(*c*) Hazrat Haji Maulvi Noor-ud-Din, Khalifatul Masih I, once had a discussion with a learned Hindu on the doctrine of metempsychosis and instead of arguing he placed before the learned gentleman two rupees asking him to pick up one of them. The latter understood the argument and withdrew. Both the rupees being of the same year, the same impress, the same weight and the same value, preference to one over the other could not be based upon any particular merit: the choice lay only in the selection at will.

(*d*) The Commander-in-Chief of an army sometimes orders a particular battalion to go to the front line and

Digitized by Khilafat Library Rabwah

orders another to retire without giving any explanation or having any reason for doing so. It is his management only.

From the above illustrations it is clear as day-light that the inequalities are not always due to any reasons beyond the exigencies of management which necessitate different settings, postings and fixing up.

Moral Effect

1. Man's worship of and love for his Creator depends upon the realisation of divine bounties but a believer in re-incarnation is bound to hold that God has done him no good. It is all karma that is responsible for man's happiness and life work. God and any prayer to Him are useless for He is bound hand and foot to do what karma dictates. There is nothing like grace in such a faith. It helps to increase atheism.

2. Obligations to parents, respect to elders, duties towards superiors or inferiors are to be dispensed with if the transmigration of souls as based upon past karma is to be adhered to. Owing to past deeds that have been the cause of a person receiving affection or good treatment the doers of good do not deserve any thanks —they have simply been the tools of karma.

3. Society's whole system would be disorganised and life's all pleasure vanish if this doctrine is taken seriously; for one may suspect his horse to be his beloved father, his dog to be one of his uncles, his cow to be his aunt and the ox his maternal uncle whom he ought to respect; and in stead of taking service from them he should serve them. He dare not beat his dog, ride his horse or drive his bullocks, but with a sense of uneasiness that would make his life miserable.

4. Should all souls practise piety then all would go to the House of Salvation and the stock of souls would run out and Permeshwer shall have to remain idle. The founder of Arya Samaj realising this advocated the release of all the souls at a time from the Salvation

Digitized by Khilafat Library Rabwah

House, but overlooked the impossibility of providing accommodation for them all on this earth.

Islamic View Point

Some people have tried to deduce from the Quran support for the doctrine of the transmigration of soul, but such deductions are far fetched and unreal.

The Holy Quran does not at all give the slightest support to this belief, for in the first Chapter (Surah Fatiha) one of Allah's chief attributes has been given as Rahman, which means one who gives without any previous or present karma. That means the entire rejection of the doctrine of karma and consequently of re-incarnation. Another attribute of God in Surah Fatiha is given as *Malik-i-Yaumiddin* which means the Divine being is owner-magistrate and may forgive or punish at His will, and is not at all bound by any law of karma. This is the doctrine of grace which strikes at the very root of the theory of metempsychosis.

Much has been said about Maulana Room's well-known couplet.

> "Seven hundred and seventy bodies have I seen and have grown a number of times like herbs.'

By this the Muslim Sufi never meant that he had been born and reborn as Hindus and Buddhists do. He simply meant various spiritual changes as the metaphorical language used in the Quran would suggest.

The Jewish Ulema have been spoken of as asses laden with books and righteous men have been likened unto Mary and the wife of Pharaoh. These are allegorical ways of expressing the spiritual stages through which the human soul travels in its ascent towards the Reunion. The doctrine of the coming of the like of Moses as fulfilled in the person of the Holy Prophet of Arabia and the second coming of the Messiah believed by Ahmadies to have been fulfilled in the person of Ahmad of Qadian—likeness in spirit and power as witnessed in father and son, mother and daughter—are illustrations of the Muslim Sufi thought.

ABDUL KARIM, NAYYAR.

Digitized by Khilafat Library Rabwah

THE JAPANESE GOVERNMENT AND RELIGION*

The government's bill for the control of religious organizations has passed the House of Peers and is now under consideration in the House of Representatives. The indications are that that body will also approve it. Over a period of forty years succeeding cabinets have wrestled with this question and four definite attempts have been made to secure the passage of some such legislation.

The earliest drafts seemingly suffered defeat because the Empire's legislators were not prepared to give Christianity full recognition as one of the nation's religions. There was strong prejudice against this recent re-arrival in Japan's pantheon, a hangover from the days when this faith was banned and its followers persecuted under the Tokugawa Shogunate. Moreover many believed that Japan's national polity and the tenets of the Christian faith were mutually exclusive.

The attempt made by the Tanaka Cabinet in 1926 to put a similar bill through Parliament was frustrated by the united opposition of Christianity and the reformed wing of Buddhism. The followers of these faiths bitterly opposed the provision in the draft making it obligatory on the part of religious bodies and local religious organizations to submit their creedal basis to the Minister of Education, or in the provinces to his representative, the governor, and secure his permission. This was considered a violation of article 28 of the Imperial Constitution which grants freedom of religious belief to all of the subjects of the Empire.

These earlier bills definitely proposed to regulate religions and thus came under the charge of violating the constitutional provision guaranteeing religious freedom.

*Reproduced from *World Christianity*, July, 1939.

Digitized by Khilafat Library Rabwah

As the terminology of the present bill indicates, it proposes to deal not with religions as such but with religious organizations. This new approach is evidently made in order to ward off the charge of interfering with religious freedom.

The control of religious organizations provided for in the present bill is comprehensive. No religious body can be established without the approval of the Minister of Education. In applying for approval, the creed or an outline of the doctrine of that religious group must be submitted as well as a statement covering its ceremonies, its organizational set-up, its membership regulations, its range of activities and the qualifications, prerogatives and powers of its pastors and officials.

When once approval has been secured for the establishment of a religious body the matters outlined above cannot be altered, if such alternations affect its status as a religious body, without the approval of the Minister of Education or by his delegation the prefectural governor or the local police.

Each local church as well as each denomination must appoint an official representative, and this representative will be held responsible by the government for the character and affairs of that body.

In order to establish a local church, approval must first be secured from the head of the communion with which it is related. An application must then be made to the prefectural governor with a full presentation of its creed, its regulations, its officers and programme of activity.

An interesting feature of the bill is its effort to safeguard the rights of the local congregation by stipulating that no changes in matters of clergy, doctrine, ceremonies or regulations can become effective until approved by the congregation or by its appointed representatives.

Digitized by Khilafat Library Rabwah

The bill makes it possible for Christian communions as well as local churches to become juridical persons and hold property. Property so held cannot be mortgaged nor disposed of without the consent of the responsible head of the denomination and the approval of the prefectural governor.

A local church may not dissolve without the consent of the responsible head of the denomination with which it is related and the approval of the prefectural governor. However the prefectural governor or police may dissolve a local church, (*a*) if it fails to rebuild within five years after its building has been destroyed, (*b*) if it has no responsible head for a period of three years or more.

In cases where religious doctrines or ceremonies disturb peace and order and run counter to the public good the authorities may limit the functions of the religious body concerned or order the suspension of its pastor or dissolve it.

Where a religious body has been dissolved because of a failure to rebuild or to appoint a responsible head within the specified time, or its function limited or its pastor ordered suspended by the local authorities, an appeal may be made to the Minister of Education or court action may be taken.

Religious bodies, local churches, pastors, and officials who violate the provisions of this law will be subject to fines or to imprisonment for a term of not more than six months.

Churches which do not desire to attain the status of religious bodies may organize as religious societies by filing their regulations, doctrines, ceremonies, and the names and qualifications of their preachers with the prefectural governor.

Inasmuch as Christianity hitherto has had no legal status all Christian communions and local churches

Digitized by Khilafat Library Rabwah

must take steps to conform with the provisions of this law within two years after its passage.

Christian communions and local churches which have sought and received the approval of the proper authorities will have the right to organize as juristic persons and hold property. They will also be freed from local and national taxes. Moreover their property cannot be confiscated in case of debt. These privileges do not accrue however to communions or local churches which register as religious societies.

As a whole the reaction of Japanese Christian leaders to this proposed legislation is as follows :—

1. Many of the provisions contained in this bill are already in force. The bill has the advantage of clarifying the situation and giving definiteness to the powers of the local authorities. Both churches and the local officials will know just what their rights and powers are.

2. If communions and local churches meet the conditions laid down in this legislation the local authorities must take favourable action. Hitherto the personal equation of the local officials, their likes or dislikes, have played too large a role.

3. The government has given serious and considerate consideration to the amendments to the original drafts urged by Christian leaders and most of them have been incorporated into the bill as it now stands.

4. Large sections of the Japanese people have looked upon Christianity as an alien faith. Ever since the days under the Tokugawa regime when persecution broke upon the Japanese Christians this faith has been labelled foreign in the minds of many. This legislation however puts the stamp of approval upon Christianity by the Empire's highest legislative body and relates it to the nation's inner indigenous life.

Digitized by Khilafat Library Rabwah

5. For eighty years Christianity has been an interloper in Japan's religious world. It has had no legal status. It has been tolerated but given no legal recognition. This legislation gives it a legal standing and legally puts it on a basis of equality with the nation's other faith—Shinto and Buddhism.

6. It confers the right upon Christian communions and local churches to become juridical persons, thus giving them property rights and safeguarding their holdings in land and buildings.

7. It is a definite recognition on the part of the government authorities and the thoughtful leaders of the nation of the broad influence which Christianity has had and is exerting now on the nation's life, and of its potential power for the future.

Japan has been plagued in recent years with an over-production of semi and pseudo-religious cults. Some of these have had a phenomenal growth, counting their followers by the hundreds of thousands. Rarely a week has passed without a new religious cult being registered at the Religious Bureau of the Department of Education with the result that the registration of religious bodies sects and cutls has leaped across the 500 mark.

Many of these are faith-healing or fortune-procuring cults masquerading in the guise of religion. Recently two of these quasi-religions which in an incredibly short period secured a nation-wide following, came under the government's ban and were suppressed because of teachings and activities inimical to the interests of the state.

In view of this development in the Empire's religious world the government authorities contend that some form of control of religious organizations must be instituted in order to safeguard the true interests of the people.

Digitized by Khilafat Library Rabwah

In reply to interpolators in the House of Peers as to the government's attitude towards religion the Minister of Education replied, "Man's religious experience cannot be governed by law. The present legislation is aimed at enabling religious organizations to engage in legitimate activities without being troubled by doubts concerning their legal status.

"We do not regard actions at State Shinto Shrines as religious acts. The government's policy is not to interfere with the people's faith but to enlighten them where enlightenment is required. Only in this way can there be real freedom of faith. On this basis religions must be protected or supervised.

"Emperor Meiji gave freedom of faith to the people in the Constitution in accordance with the fundamental principle on which our nation was founded, the idea of all the universe being one. Thus in religious administration there is ample room for the exercise of fine judgment and delicate treatment. The fact that all religions have found shelter in Japan shows adherence to the spirit of all the universe being one."

Digitized by Khilafat Library Rabwah

REVIEWS

The True India, *by C. F. Andrews, Allen and Unwin London.* 3*s.* 6*d.*

India is such a big country, comprising such a vast diversity of conditions and peoples, cultures, customs, and traditions, with such a long heritage in history that people who venture to write books on this sub-continent on the basis of a short acquaintance, or contact with only one class of people or one type of culture, make unpardonable mistakes. Unpardonable because they have no excuse for the outrage they commit against India's good name, and the harm done by their writings is deep and abiding. Miss Mayo's *Mother India* and *India and the British* by Patricia Kendall are cases in point, to name only two. The gross injustice of books such as these, together with the world-wide scope of the injury done by them, has impelled the Rev. C. F. Andrews to take up his pen on bebalf of India.

> "When I came out to India as a missionary thirty-five years ago this mode of attack upon other religions was fairly common. In still earlier days the habit was even more pronounced. At one time, when I made research into early missionary literature for the purpose of writing a book on Northern India, I was profoundly shocked by the books I read in print. I remember also being given at Delhi, soon after my arrival, a whole series of pamphlets published by a missionary who had been employed at a station not far distant. These contained nothing but a number of bitter attacks upon what were considered to be the vulnerable points in the armour of Hinduism."

Nor does Mr. Andrews feel justified to "assert with full confidence that all this kind of controversy had been done away with for ever." And the way shown so early by missionaries is not infrequently followed by those who have political axes of their own to grind.

This is quite true as far as it goes and Mr. Andrew's refutation of the misleading and mischievous, generalisations

Digitized by Khilafat Library Rabwah

indulged in by Miss Mayo and other writers of her type is clear and convincing. He is, however, too honest a friend of India to gloss over the numerous serious defects which in fact are there and which Indian leaders must grapple with and remove before India can rise to her full stature. In the case of books like *Mother India*, the point of attack is rather Hindu India, "For in all this literature recently published, condemning Indian morals, the attack has really been directed, not so much against India, as against Hinduism as a religion." In view of the existence of "certain unreformed types of Hinduism," and the remnants of certain periods of decline the charge has some basis, but books of this kind exaggerate the evil grossly out of proportion with the true perspective.

For an Indian, however, the greater value of Mr. Andrews' book, like many others by this famous friend of India, should lie not so much in his able defence as in his suggestions with regard to the task of creating a united, strong and progressive India. Though mainly addressed to Europeans and Americans, the book should be read and carefully disgested by every thoughtful Indian.

"The Annual Report of the Smithsonian Institution," for the year 1937: *published by the Smithsonian Institution, Washington. $1.00, (paper cover).*

A massive work of 580 pages, the report does ample justice to the object of the Institution, which object is "the increase and diffusion of knowledge among men." It covers a wide range of subjects—constitution of the stars, discoveries from solar eclipse expeditions, changes in the length of the day, thunderstorms, the earth's interior, water supply, the first crossing of the Antarctica, fresh-water fishes and west Indian zoogeography, breeding habits of salmon and trout, entomology, maize, early Chinese cultures, origin and early diffusion of the traction plow, and many other instructive and interesting topics. A characteristic of the report is that it presents scientific matter without allowing the account to become too technical or dull for lay readers. For a man of wide interests and varied reading it contains a fund of useful knowledge pleasantly set forth.

However, in view of the aims and objects of the institution, is inexplicable that it contains not a single word on any aspect

Digitized by Khilafat Library Rabwah

ever of the religious and moral history of the human race. An ordered, stable society is an indispensable pre-requisite of progress in whatever direction, and this in turn is dependant upon the moral and ethical sense of man. How has this sense emerged? Is it the result of man's experience alone? or that experience plus help from an outside superhuman agency? And what is the object of man's life? These questions, surely, are as important as the emergence of the traction plough or the crossing of the Antarctica.

Presumably the Smithsonian Institution does not care to embark on these and similar inquiries for fear of getting involved in religious controversies. But surely for impartial scholars it should be possible so to approach the subject as to minimize this danger, if not eliminate it altogether. And if an inquiry for Truth and Knowledge threatens to give a shock sometimes to conventional modes of thought and living, that should be no reason for leaving such an important field unexplored.

11. THE HADITH—By Maulvi A. R. Dard, M.A.
A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufii Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.
It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.
The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis, size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
Digitized by Khilafat Library Rabwah
A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.
A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 .. 0 1 0

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 ... 0 12 0

Can be had of : THE MANAGER

BOOK DEPOT TALIF O ISHA'AT QADIAN Punjab (India)